Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

At-Taghabun

Revealed in Makkah or Madinah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

64:1 Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

His is the dominion, and to Him belongs the praise, and He is Able to do all things.

هُوَ الَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُمْ مُّؤْمِنٌ

64:2 He it is Who created you, then some of you are disbelievers and some of you are believers.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And Allah is All-Seer of what you do.

خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ

64:3 He has created the heavens and the earth with truth, and He shaped you and made good your shapes.

وَإِلَيْهِ الْمَصِيرُ

And to Him is the return.

يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

64:4 He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal.

وَاللَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ

And Allah is the All-Knower of what is in the breasts.

Praising Allah and mentioning His Creation and Knowledge

Allah the Exalted said,

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

This is the last Surah among **Al-Musabbihat**. We mentioned before that all creatures praise the glory of Allah, their Creator and Owner.

Allah said,

... لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ...

His is the dominion, and to Him belongs the praise,

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed.

Allah's statement,

... وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

and He is Able to do all things.

means that whatever He wills occurs without resistance, and whatever He does not will, never occurs.

Allah said,

هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ...

He it is Who created you, then some of you are disbelievers and some of you are believers.

meaning, Allah created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allah is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them.

This is why Allah the Exalted said,

... وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢)

And Allah is All-Seer of what you do.

Allah said,

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

He has created the heavens and the earth with truth,

with equity and wisdom,

... وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ...

and He shaped you and made good your shapes.

He made you in the best shapes and forms.

Allah the Exalted said,

يأَيُّهَا الإِنسَـنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

فِى أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ

O man! What has made you careless about your Lord, the most Generous Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together. (82:6-8)

And His saying,

اللَّهُ الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ قَرَاراً وَالسَّمَآءَ بِنَـآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبَـتِ

Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. (40:64)

and His saying;

...وَإِلَيْهِ الْمَصِيرُ (٣)

And to Him is the return.

means the return and final destination.

Allah then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٤)

He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal.

And Allah is the All-Knower of what is in the breasts.

أَلَمْ يَأْتِكُمْ نَبَؤُاْ الَّذِينَ كَفَرُواْ مِن قَبْلُ

64:5 Has not the news reached you of those who disbelieved aforetime?

فَذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ فَقَالُواْ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُواْ وَتَوَلَّواْ وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِىٌّ حَمِيدٌ

64:6 That was because there came to them their Messengers with Bayyinat, but they said: "Shall mere men guide us?'' So they disbelieved and turned away. But Allah was not in need. And Allah is not in need, Worthy of all praise.

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allah says;

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ ...

Has not the news reached you of those who disbelieved aforetime?

meaning, information about them and what happened to them,

... فَذَاقُوا وَبَالَ أَمْرِهِمْ ...

And so they tasted the evil result of their disbelief.

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

... وَلَهُمْ عَذَابٌ أَلِيمٌ (٥)

and theirs will be a painful torment.

> in the Hereafter, added to the torment they received in this life.

Allah explained why;

ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

That was because there came to them their Messengers with **Bayyinat**,

> supporting arguments, evidence, and clear proofs,

...فَقَالُوا أَبَشَرٌ يَهْدُونَنَا...

but they said: "Shall mere men guide us?''

> They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

... فَكَفَرُوا وَتَوَلَّوا ...

So they disbelieved and turned away.

> they denied the truth and turned away from abiding by it,

... وَّاسْتَغْنَى اللَّهُ ...

But Allah was not in need (of them),

... وَاللَّهُ غَنِيٌّ حَمِيدٌ (٦)

And Allah is not need, Worthy of all praise.

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا

64:7 The disbelievers pretend that they will never be resurrected.

قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ

Say:

"Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did;

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

and that is easy for Allah.''

فَـَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالنّورِ الَّذِى أَنزَلْنَا

64:8 Therefore, believe in Allah and His Messenger and in the Light which We have sent down.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ

64:9 The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghabun.

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَـلِحاً يُكَفِّرْ عَنْهُ سَيِّئَـتِهِ وَيُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً

And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever;

ذَلِكَ الْفَوْزُ الْعَظِيمُ

that will be the great success.

وَالَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ النَّارِ خَـٰلِدِينَ فِيهَا

64:10 But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever.

وَبِئْسَ الْمَصِيرُ

And worst indeed is that destination

Life after Death is True

Allah says,

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا ...

The disbelievers pretend that they will never be resurrected.

Allah the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

... قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ...

Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did...''

meaning, `you will be informed of all of your actions, whether major or minor, big or small,'

... وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧)

and that is easy for Allah.

`resurrecting and recompensing you is easy for Allah.'

This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs.

The first is in Surah **Yunus**,

وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّى إِنَّهُ لَحَقٌّ وَمَآ أَنتُمْ بِمُعْجِزِينَ

And they ask you to inform them: "Is it true''

Say: "Yes! By my Lord! It is the very truth! and you can not escape it!'' (10:53),

The second is in Surah **Saba**',

وَقَالَ الَّذِينَ كَفَرُوا لاَ تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّى لَتَأْتِيَنَّكُمْ

Those who disbelieve say: "The hour will not come to us.''

Say: "Yes, by my Lord, it will come to you...'' (34:3),

and the third is this Ayah,

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧)

The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.''

Allah the Exalted said,

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ...

Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.

that is, the Qur'an,

... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٨)

And Allah is All-Aware of what you do.

none of your deeds ever escapes His knowledge.

The Day of At-Taghabun

Allah said,

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ...

The Day when He will gather you on the Day of Gathering,

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all.

Allah said,

ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

That is the Day whereon mankind will be gathered together, that is a Day when all will be present. (11:103)

and,

قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ

Say:

"(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.'' (56:49-50)

Allah's statement,

... ذَلِكَ يَوْمُ التَّغَابُنِ ...

that will be the Day of **At-Taghabun**.

Ibn `Abbas said,

"It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire.''

Qatadah and Mujahid said similarly.

Muqatil bin Hayyan said,

> "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire.''

Allah explained His statement saying;

... وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ (٩)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ (١٠)

And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success.

But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

We explained these meanings several times before.

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلاَّ بِإِذْنِ اللَّهِ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ

64:11 No calamity occurs, but by the permission of Allah, and whosoever believes in Allah, He guides his heart.

وَاللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

And Allah is the All-Knower of everything.

وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ

64:12 Obey Allah, and obey the Messenger;

فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَـغُ الْمُبِينُ

but if you turn away, then the duty of Our Messenger is only to convey clearly.

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

64:13 Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.

All that occurs to Mankind is by Allah's Permission

Allah informs us as He did in Surah **Al-Hadid**,

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى الأَرْضِ وَلاَ فِى أَنفُسِكُمْ إِلاَّ فِى كِتَـبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allah. (57:22)

Allah said here,

مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ...

No calamity occurs, but by the permission of Allah,

Ibn Abbas said;

> "By the command of Allah,'' meaning from His decree and will.

... وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١١)

and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.

> meaning, whoever suffered an affliction and he knew that it occurred by Allah's judgement and decree, and he patiently abides, awaiting Allah's reward, then Allah guides his heart, and will compensate him for his loss in this life by

granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better.

Ali bin Abi Talhah reported from Ibn `Abbas, **وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ** (and whosoever believes in Allah, He guides his heart).

"Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him.''

There is an agreed upon Hadith that Al-Bukhari and Muslim collected and which states,

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

Amazing is the believer: There is no decree that Allah writes for him, but is better for him.

- If an affliction strikes him, he is patient and this is better for him.
- If a bounty is granted to him, he is thankful and this is better for him.

This trait is only for the faithful believer.

The Order to obey Allah and His Messenger

Allah said,

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ...

Obey Allah, and obey the Messenger;

Allah commands obedience to Him and to His Messenger in all that His legislates and in implementing His orders.

Allah also forbids one from all that His Messenger forbids and prohibits.

Allah the Exalted said,

... فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ (١٢)

but if you turn away, then the duty of Our Messenger is only to convey clearly.

> meaning, `if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey.

Az-Zuhri said,

> "From Allah comes the Message, its deliverance is up to the Messenger, and the adherence is up to us.''

Tawhid

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٣)

Allah! **La ilaha illa Huwa**. And in Allah therefore let the believers put their trust.

> So, He first informs about **Tawhid** and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;
>
> رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً
>
> The Lord of the east and the west; **La ilaha illa Huwa**. So take Him alone as Trustee. (73:9)

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ مِنْ أَزْوَجِكُمْ وَأَوْلـدِكُمْ عَدُوّاً لَّكُمْ فَاحْذَرُوهُمْ

64:14 O you who believe!

Verily, among your wives and your children there are enemies for you; therefore beware of them!

وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ

64:15 Your wealth and your children are only a Fitnah, whereas Allah! With Him is a great reward.

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ

64:16 So have Taqwa of Allah as much as you can;

وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ

listen and obey, and spend in charity; that is better for yourselves.

وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

And whosoever is saved from his own greed, then they are the successful ones.

إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَـٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ

64:17. If you lend to Allah a handsome loan, He will double it for you, and will forgive you.

وَٱللَّهُ شَكُورٌ حَلِيمٌ

And Allah is Shakur, Halim,

عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ

64:18 All-Knower of the unseen and seen, the Almighty, the All-Wise.

Warning against the Fitnah of Spouses and Offspring

Allah warns,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ...

O you who believe!

Verily, among your wives and your children there are enemies for you; therefore beware of them!

Allah states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds.

Allah said in another Ayah,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

O you who believe!

Let not your properties or you children divert you from the remembrance of Allah. And whosoever does that then they are the losers. (63:9)

Allah the Exalted said here,

... فَاحْذَرُوهُمْ ...

therefore, beware of them! (for your religion, according to Ibn Zayd).

Mujahid explained the Ayah, إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ (Verily, among your wives and your children there are enemies for you); by saying,

"They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case.''

Ibn Abi Hatim recorded that Ibn Abbas said to a man who asked him about this Ayah, يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ (O you who believe! Verily,

among your wives and your children there are enemies for you; therefore beware of them)!

"There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger. However, their wives and children refused to allow them. Later when they joined Allah's Messenger, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah,

وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٤)

But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.''

At-Tirmidhi collected this Hadith and said that it is **Hasan Sahih**.

Allah's statement,

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ (١٥)

Your wealth and your children are only a **Fintah**, whereas Allah! With Him is a great reward.

Allah said that the wealth and children are a test and trial from Allah the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him.

Allah's statement, وَاللَّهُ عِندَهُ (whereas Allah! With Him),

meaning, on the Day of Resurrection, أَجْرٌ عَظِيمٌ (is a great reward).

As Allah said;

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَـمِ وَالْحَرْثِ ذَلِكَ مَتَـعُ الْحَيَوةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَأَبِ

Beautified for men is the love of things they covet; women children, **Qanatir Al-Muqantarah** of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with him. (3:14), and the Ayah after it.

Imam Ahmad recorded that Buraydah said,

"The Messenger of Allah was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger descended from the **Minbar**, held them and placed them in front of them and said,

صَدَقَ اللهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ،

نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا

Allah and His Messenger said the truth,

`Verily, your wealth and your children are a **Fitnah**.'

I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.''

This was recorded by the Sunan compilers, and At-Tirmidhi said, "**Hasan Gharib**.''

The Order for Taqwa, as much as One is Capable

Allah said,

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ...

So have **Taqwa** of Allah as much as you can;

meaning, as much as you are able and can bear or endure.

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَائْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوه

When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.

Allah's statement,

...وَاسْمَعُوا وَأَطِيعُوا ...

listen and obey,

means, obey what Allah and His Messenger command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allah and His Messenger issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

Encouraging Charity

Allah the Exalted said,

... وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ...

and spend in charity; that is better for yourselves.

meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allah's creatures, just as Allah was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter.

Allah said;

... وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (١٦)

And whosoever is saved from his own greed, then they are the successful ones.

This was explained with a similar Ayah in Surah **Al-Hashr**, where we also mentioned the relevant Hadiths. Therefore, we do not need to repeat them here, all praise and gratitude is due to Allah.

Allah the Exalted said,

إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ...

If you lend to Allah a handsome loan, He will double it for you, and will forgive you.

meaning, whatever you spend, then Allah will replace it, and on Him will be the reward of whatever you give away in charity.

Allah considered giving charity as if it is a loan to Him, just as Allah said in a **Qudsi** Hadith,

مَنْ يُقْرِضُ غَيْرَ ظَلُومٍ وَلَا عَدِيم

"Who will give a loan to He Who is neither unjust nor poor''

This is why Allah the Exalted said in Surah **Al-Baqarah**,

فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

So that He may multiply it to him many times. (2:245)

Allah said;

... وَيَغْفِرْ لَكُمْ ...

and will forgive you.

meaning, He will erase your mistakes,

... وَاللَّهُ شَكُورٌ ...

And Allah is **Shakur**,

meaning, He gives abundantly in return for what was little,

... حَلِيمٌ (١٧)

Halim,

means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ (١٨)

All-Knower of the unseen and seen, the Almighty, the All-Wise.

Its explanation has already preceded several times.

This is the end of the Tafsir of Surah **At-Taghabun**, all the praise and appreciation is due to Allah.